

UNION SEMINARY MAGAZINE

VOLUME XXIV.

1912-1913.

PUBLISHED BY

THE MAGAZINE ASSOCIATION OF UNION THEOLOGICAL SEMINARY.

RICHMOND, VA.

1913.

INDEX VOL. XXIV. 1912-13.

LITERARY.

	Page
Alexander McLaren's Contribution to Expository Preaching—T. H. Rice, D. D.....	389
Apostles Creed, The—James Stalker, D. D.....	362
Bristol Assembly, The—A. B. Curry, D. D.....	157
Centennial Celebration, The.....	9
Centennial Poem—W. H. Woods, D. D.....	96
Christ Our Model—D. J. Burrell, D. D.....	185
Christ Our Model—D. J. Burrell, D. D.....	296
Christianity and Creed—E. C. Gordon, D. D.....	395
Conserving Revival Results—R. O. Flinn, D. D.....	278
Elephantine, and The Priest Code Theory—P. P. Flournoy, D. D.....	285
Evolution of the Institutional Mission Church, The—A. F. Schauffler, D. D.....	380
First Fifty Years, The—W. W. Moore, D. D., LL. D.....	14
Greetings of Austin Theological Seminary—R. E. Vinson, D. D.....	131
Greetings of Columbia Theological Seminary—W. M. McPheeters, D. D., LL. D.....	128
Immortality—R. L. Benn.....	370
James Sprunt Lectureship and Dr. Burrell's Lectures—Russell Cecil, D. D.....	310
Last Fifty Years, The—W. L. Lingle, D. D.....	48
League of Worshipping Children—W. L. Lingle, D. D.....	362
Letters of Congratulation.....	136
Message and the Method in Revival Preaching, The—Melton Clark, D. D.....	264
Need of Revivals, The—C. R. Nisbet, D. D.....	254
Old Evangelism, The—W. M. Anderson, D. D.....	202
Personal Work in Evangelism—L. S. Chafer.....	270
Prayer—Thornton S. Wilson, D. D.....	76
Prayer—Peyton H. Hoge, D. D.....	107
Preparation for a Revival—J. E. Thacker, D. D.....	261
Religious Life of Theological Students, The—B. B. Warfield, D. D., LL. D.....	208
Revelation: Inspiration: The Record—R. A. Webb, D. D.....	194
Sources of Our Bible, The—Margaret D. Gibson, LL. D.....	303
Symposium on Revivals, A.....	253
Union Seminary in Foreign Missions—James I. Vance, D. D.....	117
Union Seminary in Home Missions—Egbert W. Smith, D. D.....	109
Union Seminary in Religious Journalism—David M. Sweets, D. D.....	86
Union Seminary in the Pastorate—Robert F. Campbell, D. D.....	78
Union Seminary in Theological Education and Religious Thought—Theron H. Rice, D. D.....	100

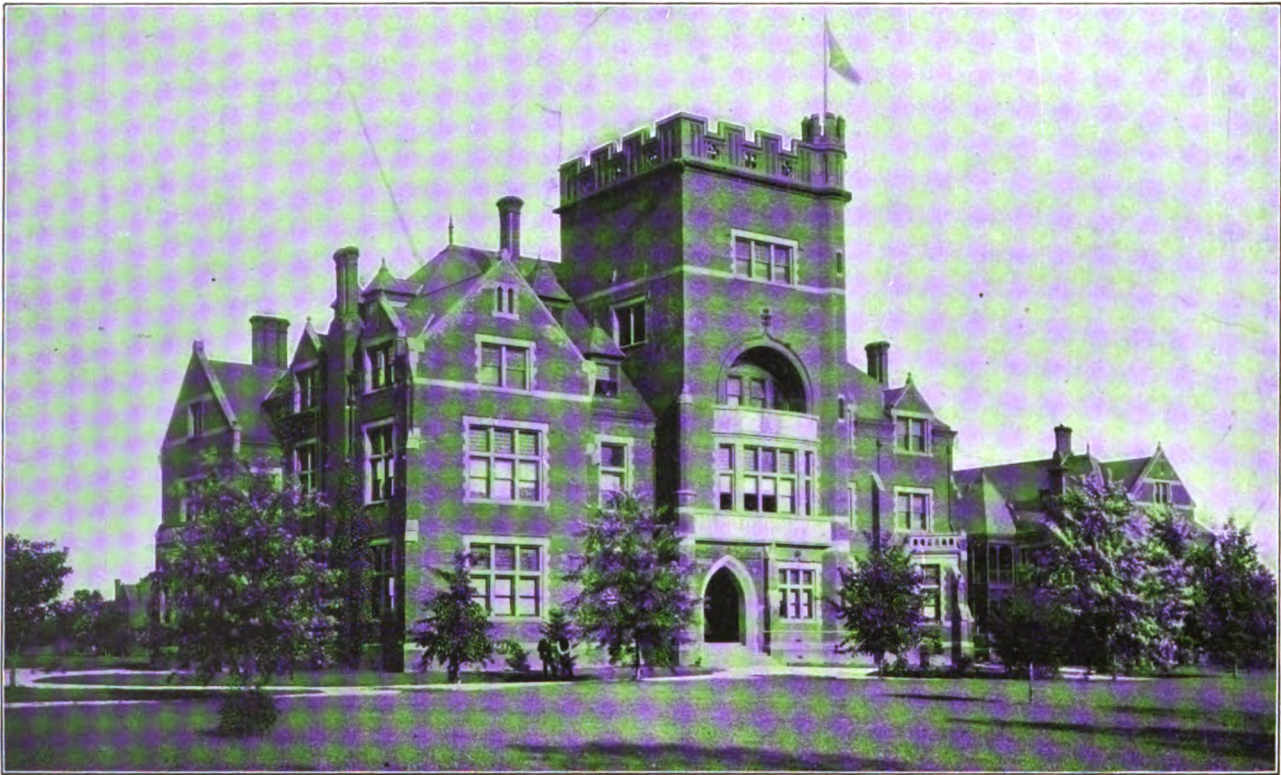
Period. 2006
v.24

MISSIONARY.	Page
Calvinism and Missions—W. R. Henderson, D. D.....	403
Japanese Theological Student and His Problems, The—W. H. Myers ..	223
Nestorian Relics in North Kiangsu—B. C. Patterson.....	321
Revolution in China and Its Effects, The—S. I. Woodbridge, D. D.....	313
Translation of the Bible into the Buluba Language—W. M. Morrison, D. D.....	414

BOOK REVIEWS.

Address to Young Converts, An—D. W. Dodge.....	345
Afterglow of God, The—Sunday Evenings in a Glasgow Pulpit—R. F. Campbell.....	335
At Our Own Door—Thos. C. Johnson.....	341
Authority of Religious Experience, The—Charles Lewis Slattery, D. D..	433
Baptism in the Apostolic Age—LeRoy Gresham.....	444
Beatitudes, The—R. F. Campbell.....	235
Biblical and Theological Studies—G. B. Strickler.....	244
Book of Job and the Problem of Human Suffering, The—Jas. I. Vance..	242
Catch-My-Pal—D. Clay Lilly.....	342
Christ on Parnassus—R. F. Campbell.....	437
Christian Conception of God, The—Thos. C. Johnson.....	340
Church and the New Age, The—Walter L. Lingle	247
College of Hampden-Sidney, The—J. Gray McAllister	450
Coming to the Communion—Thos. C. Johnson.....	448
Cry for Justice, A—R. F. Campbell.....	235
Devotional Hours with the Bible—J. B. Massey.....	348
Doctrine of the Person of Jesus Christ, The—W. H. Frazer.....	325
Dry Dock of a Thousand Wrecks, The—J. B. Massey.....	351
Efficiency in the Sunday School—Walter L. Lingle.....	338
Efficient Religion—E. C. Murray.....	445
Gospel of the Lilies, The—E. C. Murray.....	329
Heart of the Bible, The—T. H. Rice.....	429
Heart of the Christian Message, The—T. R. English.....	443
Historic Jesus, The—Walter L. Lingle.....	337
Holy Bible, The.....	435
Holy Gospel, The—Juan Orts.....	251
Home Beautiful, The—D. W. Dodge.....	347
Home Training in Religion—D. W. Dodge.....	345
Idyll of the Shepherd, The—John G. Garth.....	436
Infant Salvation and Confessional Revision—J. B. Massey.....	245
Intermediate Catechism, The—Thos. C. Johnson.....	448
International Lesson System, The—Juan Orts.....	343
Introduction to the Literature of the New Testament, An—T. R. Eng- lish.....	237

Jesus—T. R. English.....	441
Lenten Psalms, The—R. F. Campbell.....	235
Life of Dr. J. R. Miller, The—T. H. Rice.....	426
Making of a Nation, The—Jno. I. Armstrong.....	331
Man with a Conscience, The—Jno. I. Armstrong.....	248
Marriage—D. Clay Lilly.....	431
Minister and the Boy, The—Melton Clark.....	344
Minister as Shepherd, The—T. H. Rice.....	427
Mysteries of Grace, The—Walter L. Lingle.....	246
McLaren of Manchester, Dr.—T. H. Rice.....	425
New Conscience and an Ancient Evil, A—Jno. I. Armstrong.....	248
New Testament Law of Marriage and Divorce, The—G. B. Strickler.....	245
One Hundred Bible Studies—G. B. Strickler.....	430
One Hundred Prayer Meeting Talks and Plans—D. Clay Lilly.....	452
Oracles in the New Testament, The—T. R. English.....	240
Ordinary Man and the Extraordinary Thing, The—D. Clay Lilly.....	342
Outlines of Missionary History—Thos. C. Johnson.....	447
Parish of the Pines, The—D. W. Dodge.....	348
Pastor His Own Evangelist, The—D. Clay Lilly.....	451
Poets of the Old Testament, The—W. W. Moore.....	249
Prayer and the Human Problem—Jno. I. Armstrong.....	330
Prayer Changes Things—T. H. Rice.....	430
Preacher, The: His Life and Work—R. F. Campbell.....	232
Presbyterian Churches, The—T. C. Johnson.....	449
Presbyterian Handbook, The—T. C. Johnson.....	449
Progress in Christian Culture—D. W. Dodge.....	346
Psychology of the New Testament, The—T. R. English.....	439
Public Worship for Non-Liturgical Churches—T. H. Rice.....	428
Reasons and Reasons—A. M. McGeachy.....	250
Road of Life, The—E. C. Murray.....	328
Rule of Faith, The—Juan Orts.....	431
Seed Thoughts for Right Living—J. B. Massey.....	349
Spirit and the Bride, The—Robt. E. Zeigler.....	243
Spiritual Surgery—R. F. Campbell.....	334
St. Paul—T. R. English.....	440
Unification of the Churches, The—Juan Orts.....	252
Way Everlasting, The—Walter L. Lingle.....	336
What I Tell My Junior Congregation—Walter L. Lingle.....	338
Why Does Not God Intervene.—D. Clay Lilly.....	332
World Work of the Presbyterian Church in the United States of America, The—T. C. Johnson.....	447



WATTS HALL.

**Union Theological Seminary
in Virginia**

Centennial Celebration

Union Theological Seminary in Virginia

Centennial Celebration

OCTOBER THIRTEENTH AND SIXTEENTH,
NINETEEN HUNDRED AND TWELVE.



RICHMOND, VIRGINIA
1912.

CONTENTS.

THE CENTENNIAL CELEBRATION.....	9
THE FIRST FIFTY YEARS.	
The Rev. Pres. Walter W. Moore, D. D., LL. D.....	14
THE LAST FIFTY YEARS.	
The Rev. Prof. Walter L. Lingle, D. D.....	48
PRAYER.	
The Rev. Thornton S. Wilson, D. D.....	76
UNION SEMINARY IN THE PASTORATE.	
The Rev. Robert F. Campbell, D. D.....	78
UNION SEMINARY IN RELIGIOUS JOURNALISM.	
The Rev. David M. Sweets, D. D.....	86
CENTENNIAL POEM.	
The Rev. William Hervey Woods, D. D.....	96
UNION SEMINARY IN THEOLOGICAL EDUCATION AND RELIGIOUS THOUGHT.	
The Rev. Prof. Theron H. Rice, D. D.....	100
PRAYER.	
The Rev. Peyton H. Hoge, D. D.....	107
UNION SEMINARY IN HOME MISSIONS.	
The Rev. Egbert W. Smith, D. D.....	109
UNION SEMINARY IN FOREIGN MISSIONS.	
THE REV. JAMES I. VANCE, D. D.....	117
GREETINGS OF COLUMBIA THEOLOGICAL SEMINARY.	
The Rev. William M. McPheeters, D. D., LL. D.....	128
GREETINGS OF AUSTIN THEOLOGICAL SEMINARY.	
The Rev. Pres. Robert E. Vinson, D. D.....	131
LETTERS OF CONGRATULATION.....	136

ILLUSTRATIONS.

WATTS HALL.....	Frontispiece
THE SYNOD OF VIRGINIA.....	Opposite page 11
THE SYNOD OF NORTH CAROLINA.....	15
MOSES HOGE.....	21
JOHN HOLT RICE.....	29
SEMINARY BUILDING AT HAMPDEN-SIDNEY.....	31
BENJAMIN M. SMITH.....	41
ROBERT L. DABNEY.....	43
THOMAS E. PECK.....	45
CYRUS H. MCCORMICK.....	55
HENRY C. ALEXANDER.....	59
JAMES F. LATIMER.....	61
WALTER W. MOORE.....	63
CHARLES C. HERSMAN.....	65
THOMAS C. JOHNSON.....	67
THOMAS R. ENGLISH.....	69
GIVENS B. STRICKLER.....	71
GEORGE W. WATTS.....	79
WILLIAM W. SPENCE.....	87
WATTS CHAPEL AND WESTMINSTER HALL.....	97
SPENCE LIBRARY.....	111
RICHMOND HALL.....	119
THERON H. RICE.....	129
WALTER L. LINGLE.....	133
MR. JAMES SPRUNT.....	137
VIEW FROM TOWER.....	143
WESTWOOD.....	151

THE CENTENNIAL CELEBRATION.

The one hundredth anniversary of the founding of Union Theological Seminary in Virginia was celebrated with suitable exercises on Sunday, October 13 and Wednesday, October 16, 1912. On Sunday two addresses were delivered in the Seminary Chapel, one on "The First Fifty Years" and the other on "The Last Fifty Years."

On Wednesday, the two controlling Synods having previously taken order for a joint celebration at that time, the Synod of North Carolina came by special train from Goldsboro to Richmond, where the Synod of Virginia was in session, and the two bodies repaired to the beautiful campus in Ginter Park for the exercises of the afternoon. A large tent had been erected to afford shelter in case of rain, but it was a perfect autumn day, and on the green lawn, "under this October sun," some fifteen hundred persons assembled. One thousand of these, the more direct representatives of the Synods, wore souvenir badges in the Seminary colors, blue and white, which bore a picture of Watts Hall, the date of the celebration, and the college toast—"*Vivat, crescat, floreat Semenarium!*" One hundred wore besides on the lapels of their coats bows of white ribbon. These were the present students of the Seminary and the printed programme stated that the students could thus be identified and that they would be glad to show visitors about the grounds and buildings and to give any information desired.

The President of the Seminary opened the exercises with the following words of welcome:

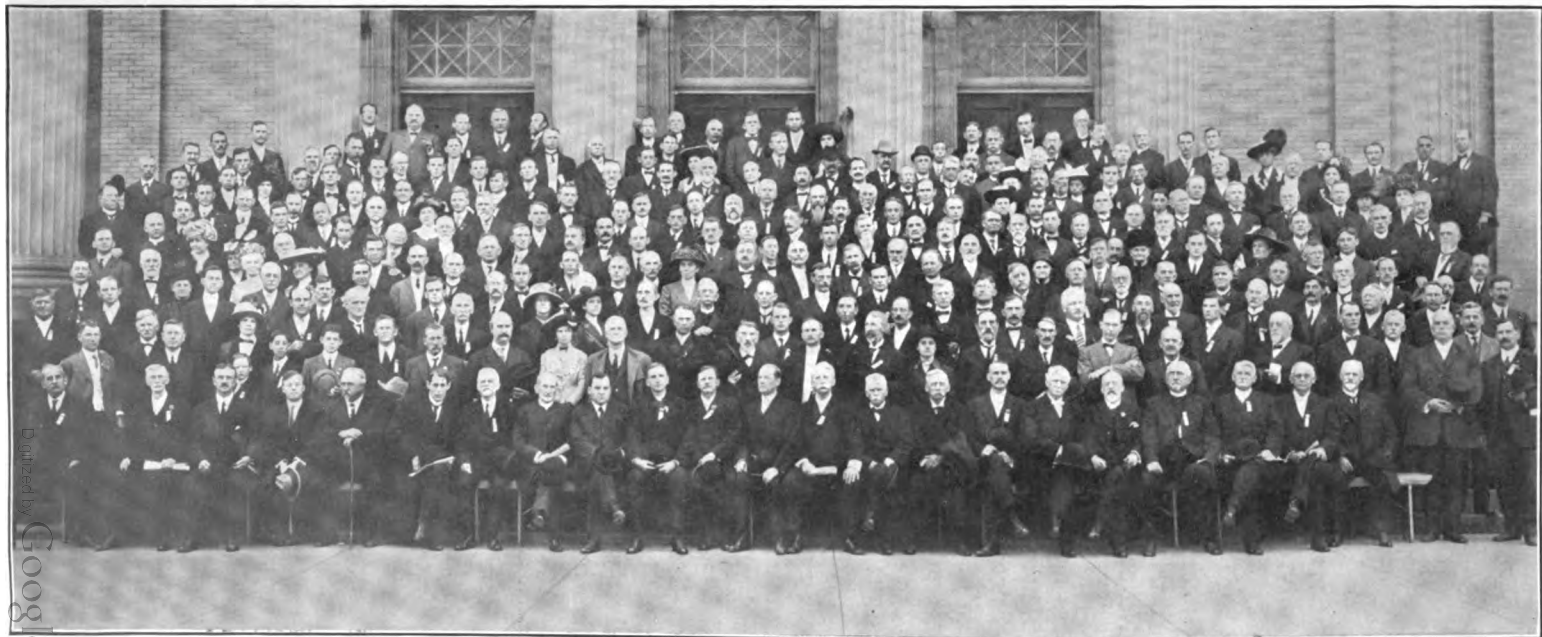
Never before in all her long history has the old Seminary had the happiness of welcoming home at one time so many of her scattered sons and folding them in her motherly embrace. In 1899 we had the honor of a visit in these halls from the General Assembly, and it so happened that nearly half of the commis-

sioners then present were former students of this Seminary. In 1905 we had the pleasure of entertaining in the same way the Synod of Virginia, three-fourths of whose ministerial members were alumni of the Seminary. But neither of those occasions equalled this in the number of old students present. To all these, her sons, who have gathered to-day under the ancestral roof-tree, she extends a loving welcome and upon all she pronounces a motherly benediction. And to those who are not her sons but her nephews, sons of her sister seminaries, she extends a welcome no less warm and cordial. To the ruling elders also of the two great Synods, to the elect ladies who have favored us with their presence in such large numbers, and to the hundreds of our visitors who have come to the Seminary's crowning to rejoice with her, she extends a glad and grateful greeting. To everyone of you she says in the genial words of Horace, "Tibi splendet focus." Nay to everyone of you she says in the warmer language of Scripture, "Come in, thou blessed of the Lord, wherefore standest thou without?"

Felicitous responses were made by the Moderator of the Synod of North Carolina, the Rev. W. McC. White, D. D., and the moderator of the Synod of Virginia, the Rev. E. T. Wellford, D. D.

Mr. George W. Watts, "President of the Board of Trustees and the greatest benefactor of the Seminary," was then presented as the presiding officer of the occasion. The hymn, "O God of Bethel," was sung, and the great congregation was led in prayer by the Rev. T. S. Wilson, D. D., grandson of the Rev. S. B. Wilson, D. D., who was for twenty-eight years a professor in the Seminary. The addresses of Dr. R. F. Campbell, Dr. D. M. Sweets and Dr. T. H. Rice on Union Seminary in the Pastorate, in Religious Journalism, and in Theological Education and Religious Thought, and the Poem of Dr. W. H. Woods, were all listened to with eager interest and are given in full in the following pages. This part of the programme was closed with the Benediction pronounced by Rev. Dr. R. P. Kerr, of Baltimore.

Refreshments were served from the Refectory from 5 to 6 o'clock, the buildings and grounds were illuminated, and a reception was given in Richmond Hall by officers of the Board



THE SYNOD OF VIRGINIA.

of Trustees, members of the Faculty, and ladies of the Seminary Community, assisted by Mrs. M.V. Terhune ("Marion Harland", of New York. It was a truly delightful social commingling, and hundreds of old friends met who had for years been widely separated.

The exercises were resumed at 8 o'clock in the City Auditorium. No other building in Richmond would have held the crowd. The city papers described it next morning as "a monster mass meeting." The Presbyterians turned out in unprecedented numbers to show what they thought of their Seminary and to listen to the various addresses. There were nearly three thousand of them, including the largest number of Southern Presbyterian ministers ever gathered in one place. After the singing of the hymn, "I love Thy Kingdom, Lord," the congregation was led in prayer by the Rev. P. H. Hoge, D. D., son of Dr. Wm. J. Hoge, one of the former professors in the Seminary, and great grandson of Dr. Moses Hoge, the first professor.

The greetings of our sister seminaries in the South were happily presented by Dr. McPheeters of Columbia, Dr. Vinson of Austin and Dr. Hemphill of Louisville, and the written greetings of thirty-five other seminaries, colleges and universities were announced by the Rev. Prof. T. R. English, D. D. Besides these there was a great number of letters from the old students and other individuals which were not intended for publication but which gave profound pleasure by their warm and affectionate greetings.

The Hon. Wm. Hodges Mann, who was introduced as the author of the statement that he regarded it a higher honor to be an elder in the Presbyterian Church than to be the Governor of Virginia, made a hearty and ringing address of welcome, to which the moderators of the two Synods responded in a way that won all hearts.

The two main addresses of the evening were made by Dr. Egbert W. Smith and Dr. James I. Vance on Union Seminary in Home Missions and Union Seminary in Foreign Missions, and are printed in full in the following pages.

Mr. John S. Munce, representing the Board of Trustees, announced that Mrs. Nettie F. McCormick of Chicago had that

day telegraphed a hearty message of congratulation to the President of the Seminary, saying that she wished to give to the Endowment \$10,000 in memory of her husband, Cyrus H. McCormick, Sr., and that Mr. George W. Watts had also marked the occasion by making, far ahead of time, the final payment of \$15,000 on the \$45,000 pledged by him for the establishment of the Walter W. Moore Foundation.

With the singing of the Doxology and the pronouncing of the Benediction this memorable celebration, successful and happy in every particular, was brought to a fitting close.

THE FIRST FIFTY YEARS.

BY THE REV. PRESIDENT WALTER W. MOORE, D. D., LL. D.

2 Timothy 2:2—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"The things that thou hast heard of me"—that is, the essentials of the Christian faith publicly committed to Timothy's trust as a minister of the gospel. "Among many witnesses"—meaning the presbyters who had taken part in Timothy's ordination. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In these words the apostle states the two fundamental qualifications of ministers of the gospel. They must be men of character, and they must be men of capacity. First, they must be men of character, Christian character, trustworthy men, or, to use his own word, "faithful" men; and, secondly, they must be men of capacity, "able to teach others also," as he expresses it—that is, they must be men of the requisite intellectual force and training to instruct their fellow-men. Not every good man is called to preach. Piety is an indispensable qualification for the ministry, but it is not the only qualification. Besides piety, the minister must have a well disciplined and well furnished mind and the power to make the truth clear to other minds and to impress it on other hearts.

The branch of the church to which this Seminary belongs has always paid large attention to the proper preparation of the minister for the duties of his office. The educated minister is central to our activities. A man of intelligence and attainments and force in the pulpit is essential to fully organized Presbyterian worship and work. The Protestant ideal of public worship is quite different from that which obtains among Roman Catholics. In Roman Catholic worship the principal function-



THE SYNOD OF NORTH CAROLINA.

ary is a priest, who claims to offer sacrifice and who performs the ceremonies of an elaborate ritual. The appeal is chiefly to the senses and the aesthetic sensibilities. Protestants, on the other hand, hold that the minister is not a priest at all but a teacher. His function is not the performance of ceremonies, but the inculcation of truth. The Protestant churches make their appeal to the mind rather than to the senses. They rely upon ideas rather than ceremonies, because they are convinced that it is only by the intelligent apprehension of the truth that the spiritual life can be truly nourished and developed. The difference appears even in their respective styles of church architecture. The central thing in a Roman Catholic church is the altar; the central thing in a Protestant church is the pulpit. In other words, Roman Catholic churches are built for ceremonies and Protestant churches are built for preaching. It is not without significance that our own church in particular has been historically not a builder of cathedrals, but a builder of schools and colleges and seminaries.

Now, since according to this view the principal functionary of Christian worship is a trained minister, and since his main business is the exposition of Scripture and the inculcation of truth, it follows that the making of trained ministers is for us a vital matter. It has been so recognized throughout our history. We have uniformly insisted upon the thorough education of our religious leaders, so much so indeed that generally speaking the public mind associates with Presbyterian ministers the ideas of intellectual stamina and ample learning.

How has our church in this Western World endeavored to meet the need for the broad and thorough training involved in this Pauline conception of the ministerial office? The Presbyterian Church in America was composed originally of emigrants from Great Britain and Ireland. For many years the ministers of their various congregations were drawn from beyond the seas. As the church grew, however, and the population of the country increased, the supply thus obtained proved to be inadequate, and the necessity for a native ministry became more and more apparent. This necessity was accentuated by the American Revolution. The political separation from the

mother country made it clearer than ever that we could not depend for a permanent supply of ministers upon the universities of the Old World, three thousand miles away, in what was now a foreign land, and in an atmosphere largely out of sympathy with American ideals. Accordingly, academies and colleges were established from time to time during the eighteenth century at various places in this country, such as Princeton, Lexington and Hampden-Sidney; and the candidates educated in these institutions received their theological training by serving a sort of apprenticeship under approved divines here and there throughout the country who directed their studies. But this plan also was presently seen to be inadequate, especially after the great revivals of 1799-1804, and it became apparent that the only way in which the demand could be met was to organize regular institutions for theological education.

The first definite step in this direction in the American Presbyterian Church was taken in 1789, when a class of seven or eight young men began a systematic course of study in theology under the instruction of the Rev. Wm. Graham, the Rector of Liberty Hall Academy, near Lexington, Va., the forerunner of Washington and Lee University. Two years later (1791) the Synod of Virginia appointed Mr. Graham to give regular instruction in theology, and at the same time projected a plan for the raising of funds to maintain a permanent system of theological education. Mr. Graham continued to teach theology till his resignation of the rectorship of Liberty Hall Academy in 1796. The Synod's plan of securing funds for a permanent theological school not being promptly carried out, the Presbytery of Hanover began to move in the matter. It determined to raise an endowment for this purpose which should be under its own control, and in 1797 it adopted a plan drawn up by the Rev. Archibald Alexander for the education of ministers. But still the enterprise halted. The school failed to materialize. The needed leader and organizer had not yet appeared, the man who should realize the dreams and hopes of both the Synod and the Presbytery.

But in 1806 the man for the crisis did appear in the person of a young minister only twenty-nine years of age, who had

been in the ministry only about two years, and who was at that time pastor of Cub Creek Church in Charlotte county. His name was John Holt Rice. To him more than to any other man "the Presbyterian Church in the United States" is indebted for the existence of its leading seminary. He was not its first professor, but he was its real founder. His first connection with the work was in the capacity of agent to secure funds. The Presbytery of Hanover had the discernment to see that, young as he was in years and experience, he was the man to realize the hopes it had so long cherished in regard to a permanent theological seminary. The memorable action which put him formally, as he was already actually, in the lead of the movement, was taken in 1806. In April of that year, to quote from the official Minutes: "The Presbytery of Hanover taking into consideration the deplorable state of our country in regard to religious instruction, the very small number of ministers possessing the qualifications required by the Scriptures and the prevalence of ignorance and error, on motion, resolved:

"1. That an attempt be made to establish at Hampden-Sidney College a complete theological library for the benefit of students in divinity.

2. That an attempt be also made to establish a fund for the educating of poor and pious youth for the ministry of the gospel.

3. That the Rev. Messrs. Archibald Alexander, Matthew Lyle, Conrad Speece, John H. Rice, Major James Morton, Major Robert Quarles and Mr. James Daniel be a Standing Committee to manage this business and make report to Presbytery at its usual meetings.

4. That whatever funds are raised by the committee shall be vested in the trustees of Hampden-Sidney College. The appropriation of all such funds, however, shall forever remain with the Presbytery."

On the 30th of April, 1806, this committee met and appointed Mr. Rice a special agent to solicit donations in books and money for the objects proposed throughout the whole State; upon which he repaired to Richmond and afterwards proceeded to Norfolk to secure the desired aid in behalf of the infant institution, and by the spring of 1807 funds to the amount of \$2,500

were raised for this purpose. In the same year the presidency of Hampden-Sidney College becoming vacant by the removal of the Rev. Archibald Alexander to Philadelphia, the Rev. Moses Hoge, of Shepherdstown, Va., was unanimously chosen to fill the vacant office. The vote of the trustees was accompanied by pressing letters from the brethren of the Presbytery, one of whom, himself a trustee of the College, says: "What I wish to present to you for your serious consideration is the importance of our theological school. For some years to come the head of the theological school must be the president of Hampden-Sidney College. Now, the eyes of all who are, at the same time, a friends of this institution and acquaintances of yours, are directed to you as the fittest person in the compass of their knowledge for a professor of divinity." His biographer states that "the prospect of usefulness which seemed to be extended before him by the projected establishment of a theological seminary at Hampden-Sidney was, as he repeatedly informed his friends, the reason why he decided to remove thither." In a letter, dated January, 1810, Dr. Hoge says: "It was chiefly from a regard to a theological seminary lately established at this place that I was induced to accept the presidency of Hampden-Sidney College. Of that seminary you have probably seen some account in the public prints. It has already been useful, and will, there is reason to expect, continue to be so for ages to come." In August, 1812, he writes: "We have now nine or ten who intend to preach the gospel, and about the same number of my alumni are now preaching." It is clear, therefore, that the Seminary was already in existence and doing good work even before the formal action of the Synod of Virginia in 1812. But in that year the Synod "Unanimously resolved on the establishment of a theological seminary and unanimously concurred in the appointment of Dr. Hoge as their professor," and thus, as his biographer states it, "The seminary instituted by the Synod embosomed the project of the Presbytery of Hanover."* Satisfactory arrangements were made with the trustees of the College, by which Dr. Hoge could perform the duties of both the

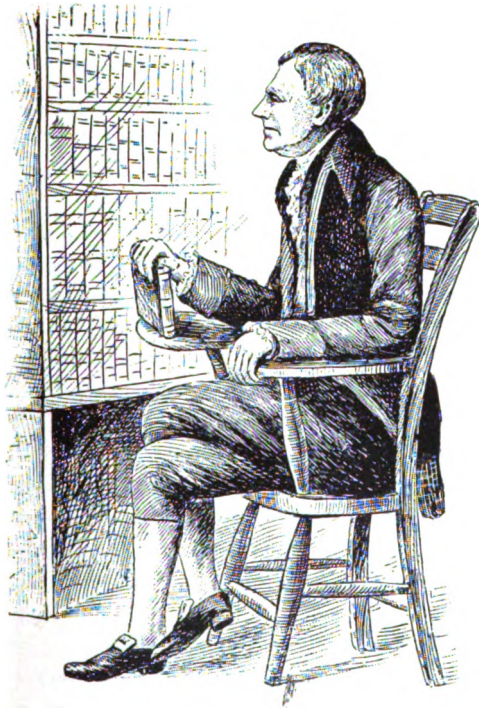
*MS. "Life of Moses Hoge, D. D., by his son, Rev. John Blair Hoge.

presidency and the professorship of theology, and for the remaining eight years of his life he prosecuted the work with signal ability and success, sending more than thirty young men from his classes into the ministry.

The first professor in this Seminary, then, as established by the Synod of Virginia in 1812, was Moses Hoge. He was a man of mark as saint and scholar and preacher. "Of his own experience he said that he had never known the time when he had not loved the Lord, yet he never knew the time when he thought he loved Him as he ought." The power of his Christian character is well illustrated in the remark of John Randolph, of Roanoke, that there were only two men who could bring quiet to a certain court green on court day—Patrick Henry by his eloquence, and Dr. Hoge by simply passing through. He exercised a wide influence in his time by his writings and did much to stem the tide of French infidelity which at that time swept over this country. But it is as a theological teacher that the church is most deeply indebted to him. No less an authority than Dr. Robert L. Dabney has declared that it was Moses Hoge who impressed upon the Virginia ministry that moderate type of evangelical Calvinism that has ever since distinguished it. Archibald Alexander, too, was in his youth indebted to him for more correct views of divine grace in regeneration and thus Princeton also felt his impress.* He was the progenitor of a line of brilliant and powerful preachers of his own name, who for three generations have rendered service which proves them to be worthy sons of their honored sire.

Dr. Hoge died in the summer of 1820, and at the following meeting of Synod, Dr. Archibald Alexander was appointed to succeed him as professor of theology. He declined the appointment, and the Synod, after trying in vain for two years to fill the place (a task rendered the more difficult, doubtless, by the fact that Dr. Hoge's successor in the presidency of the College was a layman), transferred the Seminary, with the funds which had been collected, to the Presbytery of Hanover, in trust, to hold the same for the object of its founders under its

**Moses Drury Hoge, His Life and Letters*, by Peyton H. Hoge, pp. 6-7.



Charles Hoge

own management, but subject to the supervision and control of the Synod; and in obedience to the call of the Moderator, the Presbytery met in Prince Edward on the 16th of November, 1822, accepted the trust, reorganized the Seminary, appointed a new Board of Trustees, and having solemnly invoked the direction of Almighty God, unanimously elected as its professor the Rev. John Holt Rice, D. D., pastor of the First Presbyterian Church, of Richmond.*

Dr. Rice had just been elected to the presidency of Princeton College. He declined the call to New Jersey, though at a great pecuniary sacrifice, and in 1823 announced his acceptance of the Presbytery's appointment as professor in the Seminary. He was then recovering from a severe and protracted illness, and, with a view to recruiting his health, he made a journey by sea to New York, traveling thence to Saratoga Springs and other points, and improving the opportunity thus afforded to raise additional funds for the young Seminary, in Albany, Boston, Philadelphia, Baltimore, Fredericksburg and other places, and therefore did not reach Hampden-Sidney till the autumn. Finding that no accommodations had yet been provided for him, he accepted the invitation of President Cushing, of the College, to lodge with him temporarily, and soon after opened his school of the prophets, with three students (Jesse S. Armistead, Robert Burwell† and Thomas P. Hunt), in one end of a small house in President Cushing's yard, the other end of which was used as a kitchen.

On Thursday, January 1, 1824, the Board of Trustees met in the College church, and in the presence of a large congregation the Seminary was formally reopened; Dr. Rice was regularly installed as Professor of Theology, and delivered a discourse appropriate to the occasion, based upon 2 Timothy 3:17—"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

*Memoir of the Rev. John Holt Rice, D. D., by Wm. Maxwell.

†Great-grandfather of Mr. B. R. Lacy, Jr., one of our present students.

The whole endowment of the Seminary on the day of its reopening consisted of about \$10,000. There was in addition a contingent fund of about \$1,000 per annum, made up of contributions from the churches of the Presbytery. But there was no building as yet, nor even a site for one. Both, however, were soon provided, thanks to the ability and energy of the indefatigable founder. The first building, a three-story brick structure, which is now the eastern end of the old Seminary building at Hampden-Sidney, was finished in 1825.

In 1826 the Seminary was taken under the care of the General Assembly, the trustees of that body taking charge of the funds; and in 1827 the Presbytery of Hanover surrendered the institution to the joint management and control of the Synods of Virginia and North Carolina. In commemoration of this co-partnership, its name was changed to Union Theological Seminary. From the time of this happy association of the two Synods in its support and control, there was a more rapid increase in students, funds and equipment. Dr. Rice toiled terribly at his task. He literally worked himself to death that the institution might succeed. It did succeed. He lived but seven years after beginning his work as professor, yet in that short time he made it one of the foremost theological schools of the country, securing for it a large building for lecture rooms, chapel and dormitories, besides two detached residences for professors, a fair collection of reference books as a library, valued at \$8,000, three instructors, and nearly forty students.

In 1831 Dr. Rice died, and was succeeded by the Rev. George A. Baxter, D. D., President of Washington College, Lexington, of whom it has been said that by natural endowments he was the most talented man who ever served the Seminary as a professor. Yet the institution sorely missed the resourcefulness and administrative capacity of Rice, his phenomenal mastery of detail, his consuming enthusiasm and his boundless energy. Moreover, the country was just entering upon a period of industrial depression and the church was trembling on the verge of a controversy which was destined to split it asunder. Besides, various other seminaries were now being established in different parts of the country, so that for twenty years after the

death of Rice the number of students was small, in spite of the fact that able men were added to the faculty from time to time, such as Dr. Samuel L. Graham and Dr. Francis S. Sampson, in 1838, and Dr. Samuel B. Wilson, who succeeded Dr. Baxter, in 1841. In 1853 Dr. Robert L. Dabney was added; in 1854 Dr. Benjamin M. Smith; and in 1856 Dr. Wm. J. Hoge. The number of students, which in 1851 had fallen to eleven, fluctuated for the next ten years, the smallest number being eighteen in 1858, and the largest thirty-nine in 1860, about the same number that had been enrolled in the last year of Dr. Rice's life, thirty years before. In 1860 Dr. Thomas E. Peck was elected Professor of Church History, so that when the war broke out the Faculty consisted of Drs. Wilson, Dabney, Smith and Peck, The progress of the institution was rudely checked by the great conflict into which the country was plunged in 1861. Its students responded to the call of their country. It is one of the glories of the institution that it emptied its halls into that immortal army, which was always outnumbered and never outfought, and that its students took part in that unparalleled struggle in which the North won the victory and the South won the glory. One of the most promising of these students, Captain Hugh A. White, was killed in battle at the head of his company in 1862. Another, who has risen to deserved distinction as soldier, friend and staff officer of Stonewall Jackson, minister, editor and author, and whom we all honor and love, sits with me on this platform today*. And last night, after I had finished this part of my address, I received from him this note:

October 12, 1912.

Dear Dr. Moore:

I enclose a copy of a list I had made some time ago, from the General Catalogue, of students of Union Seminary who were in the Confederate army. It occurs to me that you might care to see this list in this time of historical interest in the Seminary.

Sincerely always,

Your friend,
JAMES P. SMITH.

*The Rev. James P. Smith, D. D.

I do care to see this list, and I am sure you will care to hear it— it is the honor roll of the Seminary in those sad and glorious years. I give it entire:

UNION THEOLOGICAL SEMINARY IN THE CONFED-
ERATE ARMY.

Killed in Battle, 3.

Rev. Dabney Carr Harrison, Chaplain, Fort Donaldson, Feb. 16, 1862.

Edgar Wirt Carrington, Seven Pines, May 31, 1862.

Hugh Augustus White, Captain, Second Manassas, Aug. 31, 1862.

Died of Wounds Received in Battle, 1.

James Wilson Poague, May 26, 1864.

Died of Sickness in Camp, 2.

Samuel M. Lightner, May 18, 1862.

James M. Lynch, June 29, 1862.

Chaplains.

Moses D. Hoge	H. G. Hill
Abner C. Hopkins	P. C. Morton
Richard McIlwaine	W. W. Houston
Thos. W. Hooper	H. P. K. McCoy
E. H. Harding	B. B. Blair
L. C. Vass	A. B. Carrington
T. W. Gilmer	James M. Wharey—14.

In the Ranks.

Geo. W. Finley, Captain	Arch. McFadyen
K. M. McIntyre	W. D. Morton
L. H. Yeagan	Josiah M. Smith
Jno. S. Young	J. S. Hunter, Captain
Wm. E. Hill	Jno. W. Primrose
H. K. Laird	J. A. Wallace

E. C. Gordon	E. H. Barnett
K. M. Tuttle, Captain	P. P. Flournoy
J. A. Woods	J. H. H. Winfree
H. M. Anderson	J. K. Hitner
W. G. Baird	Tazewell M. McCorkle
A. H. Hamilton	M. H. Houston
Frank McCutchan	Edward Lane
R. H. Fleming, C. S. Navy	Geo. L. Leyburn
Cornelius Miller	J. M. McIver
Thornton M. Niven	G. Nash Morton
Geo. H. Denny	W. U. Murkland
W. S. Lacy	Jno. M. Goul
Harvey Gilmore	Jas. W. Shearer
Daniel Blain	H. C. Brown
S. Taylor Martin, Captain	H. L. Darnall
G. B. Strickler, Captain	James P. Smith, Captain

Killed and died from sickness.....	6
Chaplains	14
In the ranks.....	44
	—
Total	64

The number of students fell from thirty-nine in 1861 to four in 1862; and these four were young soldiers who had been captured at Rich Mountain, had been released on parole and had not yet been exchanged. So that in the last of the first fifty years of its history the Seminary was just where it was in the first of those fifty years, so far as the attendance was concerned.

During the hundred years of its service the Seminary has educated about fifteen hundred ministers. Only about four hundred of this number belong to the first fifty years, but the list of these four hundred includes such names as Wm. S. White, Drury Lacy, Daniel Lindley, Theodorick Pryor, Benj. M. Smith, John Leyburn, John L. Kirkpatrick, Geo. D. Armstrong, Wm. Brown, J. M. P. Atkinson, G. W. McPhail, John H. Bockock, Stuart Robinson, Francis S. Sampson, Moses D. Hoge, Wm. T. Richardson, Jacob Henry Smith, Robert L. Dabney, Clement

R. Vaughan, Wm. Henry Ruffner, Wm. A. Campbell, Alex. Martin, Wm. Walter Pharr, Lindsay H. Blanton, Richard McIlwaine, John B. Shearer, Thos. L. Preston, E. H. Barnett, A. C. Hopkins, and many others equally deserving of mention.

Such is the bare outline of the history of the Seminary in its first fifty years—its founding, its growth, its vicissitudes, its succession of honored and useful professors, its varying attendance of students, its output of four hundred well-furnished ministers. I might, of course, fill in this outline with a great multitude of facts concerning the gradual enlargement of its course of study, the accumulation of its library, the increase of its outfit and endowment, and its generous benefactors. But I prefer instead to try to give you some idea of the spirit and ideals and services of the institution in those early years by sketching briefly the character and work of some of the men who have put upon it their permanent impress as members of its faculty. For, after all, it is not buildings and books and money that make a great seminary, but professors of strong personality and deep consecration and ample learning and ability to teach their subjects in a vital and practical way and to inspire their students with an intelligent and ardent enthusiasm for the gospel which they are to proclaim.

Of Dr. Hoge I have already spoken. Of Dr. Rice it is important that I should give you some further account.

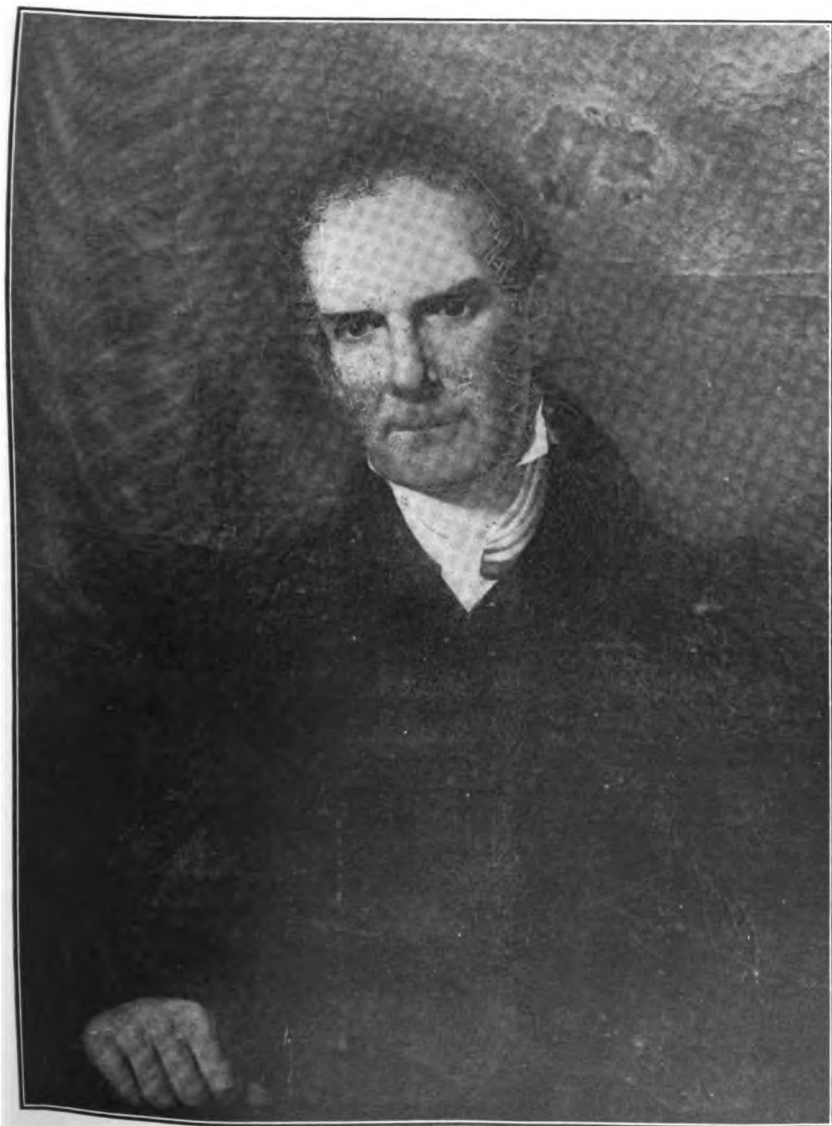
JOHN HOLT RICE.

John Holt Rice was born in Bedford county, Virginia, in 1777. His father was a lawyer and a ruling elder in the Presbyterian Church, but though an intelligent and popular man, he was not prosperous, so that the boyhood home of the future theologian was one at first of only moderate comfort and afterwards of downright poverty. His mother, a cultivated and pious woman, sister of a clergyman of the Church of England, died when he was about twelve years old, and the chief care of the family fell on his elder sister, who had to do all the hard work of the house, to the great grief of her young brother John. He showed what manner of man he was to be by his efforts to lighten her burden,

helping her to milk the cows, wash the clothes, and scour and rub the floors. When his father married again, the step-mother treated him with great rigor. When he came home from school at night she would set him to his regular task of picking cotton and then send him to bed without a candle. But the instinct of the scholar was strong within him and, while his step-mother thought he was fast asleep, he would be reading his Horace by the blaze of the lightwood which he had hidden away for this purpose, and when the lightwood gave out, he would go on reading by the fire alone, bending over the book on the hearth till he would almost singe his hair. From his very infancy he had manifested that passion for books which distinguished him throughout his life.

At fifteen years of age he made public confession of faith in Christ. He spent a year and a half in Liberty Hall Academy (now Washington and Lee University), then studied for two years with young George A. Baxter, who was teaching an academy in Bedford county, and who some forty years later succeeded his former pupil as professor of theology in this seminary. In his eighteenth year young Rice secured a position as tutor in a family at Malvern Hill, below Richmond, and set out for that place, his whole outfit being \$1.75 and a handkerchief full of clothes. A year or two later he traveled on foot a hundred and forty miles to secure the position of tutor in Hampden-Sidney College. There in 1802 he married Anne Morton, daughter of Major James Morton, "Old Solid Column," as he was called, the friend and comrade in arms of General Washington and the Marquis de la Fayette. This accomplished and consecrated woman, his faithful helpmeet throughout his life, survived him many years and was still living at Hampden-Sidney when our friend, Dr. James P. Smith, was a student in the Seminary.

Recognizing his call to the ministry, Mr. Rice was ordained in 1804 and became pastor of Cub Creek Church, in Charlotte county, at the same time working a farm and teaching school five days in the week to supplement his meagre salary. For eight years he labored there, ministering to both white and black, and proving himself a master workman as a country pas-



JOHN HOLT RICE.

tor. Then in 1812, just after the burning of the Richmond theatre, in which so many lives were lost, which represented the genius and wealth and fashion of the capital, and which was followed by a strong reaction against immorality and frivolity, he came to this city, in response to urgent calls, for the purpose of organizing a church and giving a new impulse to vital religion, and here for ten years he showed that he possessed gifts for a city pastorate no less remarkable than those which he had used so effectively in his work in the country, prosecuting a ministry so wise, so strong, so loving, so fruitful, that the church which he organized has ever since been a power for righteousness, a fountain of blessing, and a mother of other churches through which the everlasting Gospel has been proclaimed at home and abroad. The beginnings of his work here were difficult enough. He preached at first in the Masons' Hall and the Capitol, and, though large crowds came to hear him, the church when organized consisted of only sixty members. The salary promised the minister was small, and, I am sorry to say, was not paid with promptness, and the preacher himself was poor, as indeed he continued to be throughout his life on account of his giving all his accumulations to whatever religious work he had in hand, and especially later to this Seminary. The hardships of his earliest years in Richmond may be inferred from the fact that on one occasion the only food in his house was a bag of black-eyed peas. There was not even bacon to give them flavor, and the minister had not a cent of money. Mrs. Rice decided to sell their mahogany dining table to meet the necessity. The husband smiled and said, as he turned towards his study, "I trust, my dear, the Lord will provide." A little later a knock was heard and a servant was found standing at the door with a supply of food sent by a friend who lived in the country. These hard conditions did not continue long, and the church soon entered upon the flourishing career which has continued to this day.

Dr. Rice's services to the cause of religion were not confined to Richmond. In 1819, the year in which he served as Moderator of the General Assembly in Philadelphia, when it was proposed to elect Thomas Cooper, an infidel, to a professorship



SEMINARY BUILDING AT HAMPDEN-SIDNEY.

in the University of Virginia, Rice published an article which so roused the Christian sentiment of the State that Mr. Jefferson advised Cooper to decline the appointment, which he did. Other valuable services he rendered to the church and country at large, as will be shown presently, but valuable as were his services while in Richmond, his greatest work still lay before him—namely, the establishment and development of the struggling Seminary which had been started through his agency ten years before, and upon this, the supreme work of his life, he entered, as already stated, in 1824. The venerable Dr. Burwell, one of the three members of his first class, in a paper which some of us heard at Hampden-Sidney eighteen years ago, told us many interesting things about the great founder's manifold and arduous labors while trying to get the institution on its feet. The only assistance he had was rendered by Prof. Marsh, of the College, who gave daily recitations to the class in Hebrew. Dr. Rice's own lectures were written from day to day, and, pressed by innumerable duties of other kinds, he was not always ready when the hour for lecture came. So, says Dr. Burwell, he would tell us to wait and would go on writing, and, when he had finished the lecture, would deliver it to the class. Such was the pressure under which he worked. There were indeed times at long intervals when he wisely unbent the bow.

On the same occasion at Hampden-Sidney, eighteen years ago, Dr. Moses D. Hoge related an incident "not of the gravest character," which it may not be improper to give here as illustrating Dr. Rice's love of good literature and his method of relieving the dreadful strain of his work and of keeping his mind fresh and flexible. The *Waverly Novels* were then coming out and were exciting universal interest. One of them, just published, came from Richmond to Hampden-Sidney on a Saturday morning. Seizing it with avidity, he commenced its perusal. He became absorbed, fascinated; time flew, the afternoon came and then the night. The doctor read, read, and read on. Presently he heard the clock strike twelve. Saturday night! He suddenly shut the book and laid it down, possibly with some compunction. He had to preach the next day. The next morning he went into the pulpit and preached one of his noblest

discourses. When the services ended, an old colored woman came up to him, and grasping his hand, she said: "I knew we were going to have a good sermon to-day, for late last night as I was passing your house I saw the light burning in your study, and I said, there is my pastor hard set at work while other people are asleep; there is my dear pastor beating *ile* for the sanctuary." The story was too good even for the oil-beater to keep to himself. We may be sure he did not tell it as an illustration 'of the way young men should prepare for the pulpit.' "

But these moments of recreation were rare. Generally speaking, he labored incessantly, he took no vacation, he gave himself no rest. Wearied and worn out by his constant struggle with difficulties of all sorts, he was not unnaturally at times depressed, and Dr. Burwell says that on one occasion, when the class came to his study unexpectedly, they found him utterly spent, sitting beside his table with his head lying on his arms, saying to himself that his perplexities and difficulties would surely kill him. And they did. This Seminary cost the life of Rice.

Yet this sorely overworked man found time even for authorship. How wide and strong his influence in this way still is on some of the notable young men of our time may be illustrated by the statement of Robert E. Speer, made in this chapel a few years ago, that Dr. Rice's Biography of James Brainerd Taylor had been one of the influential books in his life.

John Holt Rice was a man of large views and bold initiative in many directions, but there are five things of a creative sort that he did which deserve special mention.

1. In the first place, he organized the Virginia Bible Society. That was in 1813, and antedated the organization of the American Bible Society. It has continued to this day its beneficent work of disseminating the Word of God.

2. In the second place, he established in 1815 the *Christian Monitor*, and in 1818 the *Virginia Evangelical and Literary Magazine*, and had already given the impulse which led to the establishment of the first weekly religious newspaper in the world, and, as you will doubtless hear from Dr. Sweets on Wednesday, he was thus the father of religious journalism.

3. In the third place, he organized the first Young Men's Missionary Society that ever existed in the whole of that great territory extending from New York to New Orleans. It was known as the Young Men's Missionary Society of Richmond. It consisted of about forty members. And it had for its object the securing of men and means for the propagation of the gospel in the destitute portions of our own land. It was thus that he led the way in the matter of definite and distinctive organizations of young men for Home Mission work. That was in 1819.

4. In the fourth place, he led the way in the organization of one of the greatest existing agencies for the evangelization of the heathen world, the Presbyterian Board of Foreign Missions, represented now by the executive agencies of both great branches of the Presbyterian Church in the United States, Northern and Southern. This he did by an overture to the General Assembly dictated from his death-bed, in which he requested the Assembly to declare that the Church "is a Missionary Society, the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society, and bound in maintenance of his Christian character, to do all in his power for the accomplishment of this object"; asking also that "it be earnestly recommended to all church sessions, in hereafter admitting new members to the churches, distinctly to state to candidates for admission that if they join the church, they join a community, the object of which is the conversion of the heathen world, and to impress on their minds a deep sense of their obligation, as redeemed sinners, to co-operate in the accomplishment of the great object of Christ's mission to the world." The overture outlined also the form of the business organization which was to have immediate charge of the work, prescribing its duties and officers; and, furthermore, provided for the co-operation of this agency with workers of other denominations in the same line. This overture Dr. Rice forwarded to his friend, Prof. Charles Hodge, of Princeton, requesting the concurrence and support of the brethren there, and, to make a long story short, the measure which he proposed was eventually adopted (in substance) by the General Assembly.

The Board which was thus organized on his initiative now expends in the work of Foreign Missions more than a million dollars a year, and its evangelists, churches, schools, colleges, theological seminaries, hospitals, and printing presses are making known the unsearchable riches of Jesus Christ in every part of the heathen world. Such are some of the results of the great movement started by Dr. Rice in 1831. You will not wonder then that I spoke of him as a man of creative influence in Christian work.

5. The fifth great thing that he did, as you might almost infer from the impulse that he thus gave to the work of missions at home and abroad, was to establish a theological seminary, which should furnish a regular supply of laborers for the home and foreign fields, and about one thousand and five hundred of them have gone out from his institution to proclaim the Gospel of God's grace. This Seminary, as that marble tablet on the wall before you states, is his lasting monument.

I trust that enough has now been said, albeit, in a hurried way, to show that John Holt Rice was one of the most widely useful men that God has ever given to the church in America. A scholar of rich and varied attainments, a prophet of clear and far-reaching vision, a man "that had understanding of the times to know what Israel ought to do," a leader of extraordinary enterprise and skill in practical affairs, and an epoch-maker in the work of Bible distribution, religious journalism, home missions, foreign missions and ministerial education.

GEORGE ADDISON BAXTER.

Dr. Rice was succeeded in 1831 by Rev. George A. Baxter, D.D., then President of Washington College at Lexington. His students there called him affectionately "Old Rex," and in all the extant descriptions of him we find this tone of affection. One of his students speaks of his ponderous frame, his massive head, his dignity, his rich, tender voice, the majestic march of his pulpit discourse, his swelling emotions, his unconscious tears,—the embodiment of all that was great and good and loving. Dr. Moses Hoge has told us that the portrait of Dr. Baxter in the

reading room of our library does not give a correct idea of his face or form, that it fails to represent the real majesty of his presence, and further that the fragments of his writings which have been preserved do not give any adequate idea of his intellectual power, adding that he had heard many of the most distinguished divines in our own and in foreign lands and had heard few who surpassed Dr. Baxter in argumentative force, in pathos or in pulpit effectiveness. Dr. John Leyburn, of Baltimore, also one of his pupils, says his chief delight was in preaching the gospel, and that when he began to preach at Hampden-Sidney, the people asked him to give them longer sermons, a rather unusual request in those days or in these, and one which speaks well for the intellectual stature of the Hampden-Sidney people, for Dr. Stuart Robinson, another of his pupils, says that as a preacher Dr. Baxter "had too little ornament and too much thought to be very attractive to the mass of hearers, if they were strangers. For, though he wielded the club of Hercules, it had not a single wreath to adorn it. It often required a cultivated, as well as an attentive mind, to follow the rapid flow of his thoughts; but to such minds his sermons were both an intellectual and spiritual feast." One of his most remarkable sermons, preached in the open air at the foot of the mountains near Goshen Pass, in which he referred to the cry of the impenitent at the last day for the mountains and rocks to fall on them, caused his hearers to rise from their seats and turn and see if the mountain was not really about to fall. But, great as he was in the pulpit, his power of lucid reasoning shone resplendent in the class-room. Dr. John Leyburn says that "all the great topics he was called upon to handle had been themes of reflection during almost all his life. They were imbedded, too, in his heart as well as in his understanding. In the discussions of the lecture-room, even when others might have been taken up with the more intellectual aspects of the subject, his tear-filled eyes would give evidence that the truths he was examining had penetrated further than the regions of the understanding. He was sometimes, however, full of humor. This was particularly manifested when he could get a student into a logical dilemma. In order to do this he would begin with questions re-

mote from his ultimate purpose, and having elicited from the unsuspecting pupil one answer after another, would finally bring him, very much to his surprise, right up into a corner. This feat was always accompanied by our venerable professor's shaking his great sides with good-natured laughter." One of the most talented of his pupils, Dr. John H. Boccock, makes the remarkable statement that Baxter's mind was "as mighty a mind as I can well conceive of in the possession of a mere mortal."*

SAMUEL B. WILSON.

Dr. Baxter died in 1841, and was succeeded by Dr. Samuel B. Wilson, whose grandson is now the Editor of the Presbyterian of the South, and whose great-grandchildren are members of the Ginter Park Church. His dignified, courtly, modest demeanor, his long, silvery hair, his finely chiseled features, ample brow, kindly eyes and cheery smile, as described by one of his former pupils, the Rev. J. M. Wharey, D. D., are still well remembered by some here present today. One who knew him well says that to spiritually minded, intelligent, thoughtful Christians, the simplicity of manner and expression, the strong good sense, the practical piety, humble submission to God's authority, and fervent love and gratitude to his Lord and Saviour pervading all his sermons, gave great satisfaction and made his preaching eminently instructive. Perhaps I can give you the truest impression of this singularly lovely and useful servant of God, who was for twenty-eight years a professor here, by citing two incidents. He was a modest and diffident man and shrank from putting himself forward. He was also scrupulously truthful and shy of making a statement that might seem exaggerated. When a young man he was quite strong and used to say that the first time he visited the Natural Bridge he threw a stone from below and struck the arch. Later in life he ceased to relate the incident, and when a friend asked him about it he said that he had thought he did, but finding the feat considered so difficult, he had ceased to say so.

**Southern Presbyterian Leaders*, Henry Alexander White, pp. 228-231.

The other incident speaks volumes. A gentleman applied for admission into the church who had been previously careless and negligent of his religious duties. When asked what had caused the change in his religious views, he replied, "The life and character of my neighbor, Dr. Wilson."

FRANCIS S. SAMPSON.

It is understood, of course, that up to this point in this discourse concerning the professors in the Seminary, I have confined my remarks to the four successive occupants of the Chair of Systematic Theology, and have said nothing about the professors in the other departments who were associated with them. The time does not permit me to mention all, and I am selecting representative men of the several periods.

The next is Francis S. Sampson, Master of Arts of the University of Virginia, student of Oriental Literature in the Universities of Halle and Berlin, and professor of that department in this Seminary for sixteen years, beginning in 1838, a blond, slender, agile man, scrupulously neat, tasteful and simple in dress, solid and symmetrical in mind, methodical and thorough in his habits of study, so much so that the most gifted of his pupils and colleagues has stated that the results of his studies remained more permanently and fully his own than those of any man he has ever known. He speaks with equal enthusiasm of Dr. Sampson's fervent piety, holy example, and unrivaled power as a teacher. In the class-room he was so animated and ardent that the most sluggish student could not resist the impulse. He constructed his own system of Hebrew etymology, but unfortunately it was not published. Nor did he publish any volume during his lifetime, which ended in 1854, when he was only thirty-nine years of age; but there is a well-known and valuable posthumous volume from his pen, "Sampson on Hebrews." Dr. Dabney, his ablest pupil, in the last article that he ever issued, dictated, indeed, on the very morning of his death, says: "Having sat under the teaching of several of the most learned and able professors who ever appeared on this side of the Atlantic, I am compelled by the truth to declare that Dr. Sampson's in-

structions were more valuable to me than those of any other living man."

BENJAMIN M. SMITH.

Of Dr. B. M. Smith, who succeeded Dr. Sampson in 1854, and was for thirty-five years an active professor in the Seminary, my own teacher and my venerated predecessor in the Chair of Old Testament Exegesis, time would fail me to speak as my heart would prompt. When I came to the Seminary as his assistant professor in 1883, I boarded for several years at his table, I knew and loved the members of his family, and the memories of that sweet and happy Christian home will abide with me and bless me throughout life. Dr. Smith was a versatile man. Before coming to the Seminary he had been a student of Semitic languages in Europe, then pastor at Danville, Tinkling Spring, Waynesboro and Staunton, and had been Secretary of the Board of Publication in Philadelphia. In addition to his work as professor for nearly two score years, he did a great deal of writing, contributing elaborate articles to the reviews, issuing in separate form various addresses and sermons, and publishing several books, such as his prize essay on "Family Religion," his "Introduction to the Poetical Books of the Bible," which was published both in Europe and America, and his Commentary on Proverbs, which is still current as a part of Jamieson, Fausset and Brown's Bible Commentary. One of the most laborious tasks he performed and one of the most useful for the history of our branch of the Church was the compilation of the General Catalogue of the Seminary, published in 1884, and containing brief sketches of all the students who had matriculated in the sixty years since the reorganization of the institution by Dr. Rice. The General Catalogue published in 1907 is based on Dr. Smith's and is more indebted to its perhaps than to all other sources.

Dr. Dabney, in talking with me once about Dr. Smith, said that the chief characteristic of his mind was its alertness. There may have been more learned men. There may have been more profound men. But there were few quicker men than he

in his mental processes. He was probably the most adroit debater ever seen in our church courts. He knew how to think on his feet, and was never at a loss for an idea or a word. All his public speaking was marked by a readiness, an ease, and a copious fluency that I have never seen surpassed. He was master of that elaborate extemporaneous style, best known to our generation perhaps from the speeches of Mr. Gladstone, which was so perfect that one who did not know him, listening to the rolling and sonorous periods, inevitably received the impression that every word had been carefully written out beforehand and committed to memory. On fifteen minutes' notice he could stand up and body forth for an hour, without hitch or hesitation, elevated thoughts on important subjects in language of the utmost propriety and dignity, in long and complete sentences, with almost innumerable ramifications, each worked out to perfection; and, after holding such a sentence in the suspense of construction for, perhaps, five minutes at a time, making matter sufficient to occupy a printed page, would bring the entire complicated structure to a triumphant finish. An accomplished litterateur of his day said that Dr. Smith's offhand oratory reminded him of a mighty river, flowing with broad expanse, without chafing or unseemly impetuosity, deliberate, smooth, majestic. His public prayers and his reading of hymns were hardly less notable. When opening the General Assembly as the retiring moderator at New Orleans in 1877, he produced a profound impression by his reading with faultless emphasis and deep feeling Newton's hymn, "In evil long I took delight." light."

His greatest service to the Seminary was rendered just after the war, when the institution, shaken to its foundations by that tremendous cataclysm, had for a while not a cent of income and seemed doomed to ruin. By his personal exertions as Financial Agent he collected for the support of the Seminary about \$90,000 in the ten years from 1866 to 1876.

ROBERT L. DABNEY.

Gigantic intellect, volcanic emotions, vast learning, whole-



BENJAMIN M. SMITH.

hearted consecration—Coryphaeus of American theologians, marvelous teacher, most illustrious of all the great men who have served this Seminary—what can one say of him in a paper like this? There are many of us here present this morning who sat at his feet, and who remember him vividly. Stalwart and ungainly in person, of dark complexion, with firm face and strong black eyes, of hot, eager, resolute temper, a good hater, a staunch friend, austere in manner but tender of heart, terrible in sarcasm and invective, but loving and sympathetic to all in distress—I once heard him preach at the funeral of a dear young friend with the tears literally streaming down his face. Grim fighter as he was against all falsehood and wickedness, in his social relations he was benignant and genial. In his lectures his argument moved with the strength of a tornado, but with the precision of an engine. Fused with passion the great doctrines of our faith poured from his mind like red hot iron from a furnace. Yet, when he questioned the members of the class, never was a man more patient, more gentle, more considerate with a timid or dull student than this intellectual Titan, who a moment before perhaps had been laying about him with the hammer of Thor.

It has been said that a small island can be explored in a few hours, but not a wide continent. The one may be characterized in a word, but not the other. So the gifts of some men are insular and may be summed up in a few words, but the gifts of this man were continental. It would be impossible in the time at our command to give any adequate picture of him. And it is the less necessary to attempt it because his portrait has been painted at full length by my colleague, Dr. Johnson, in a biography of characteristic thoroughness and strength, which is accessible to you all, and which I would exhort you all to read. It would be a reproach particularly to any student in this Seminary not to be familiar with that massive book. Not only so, but ignorance of it would involve to you a great loss which no minister in the Presbyterian Church should be willing to suffer.

"I dwell among mine own people," said the great woman of Shunem to Elisha. How loyal Dr. Dabney was to his own people and to this Seminary, and how little he was moved by con-



ROBERT L. DABNEY.

siderations of emolument is well illustrated in his prompt and positive refusal of the positions offered him and urged upon him in Princeton Seminary, at the Fifth Avenue Church, New York, and elsewhere.

Dr. Dabney was a many-sided man—student, teacher, farmer, mechanic, financier, political economist, patriot, army chaplain, soldier, Chief of Staff to Stonewall Jackson, philosopher, theologian, author, Seminary professor pre-eminent, and mighty preacher of the Gospel.

THOMAS E. PECK.

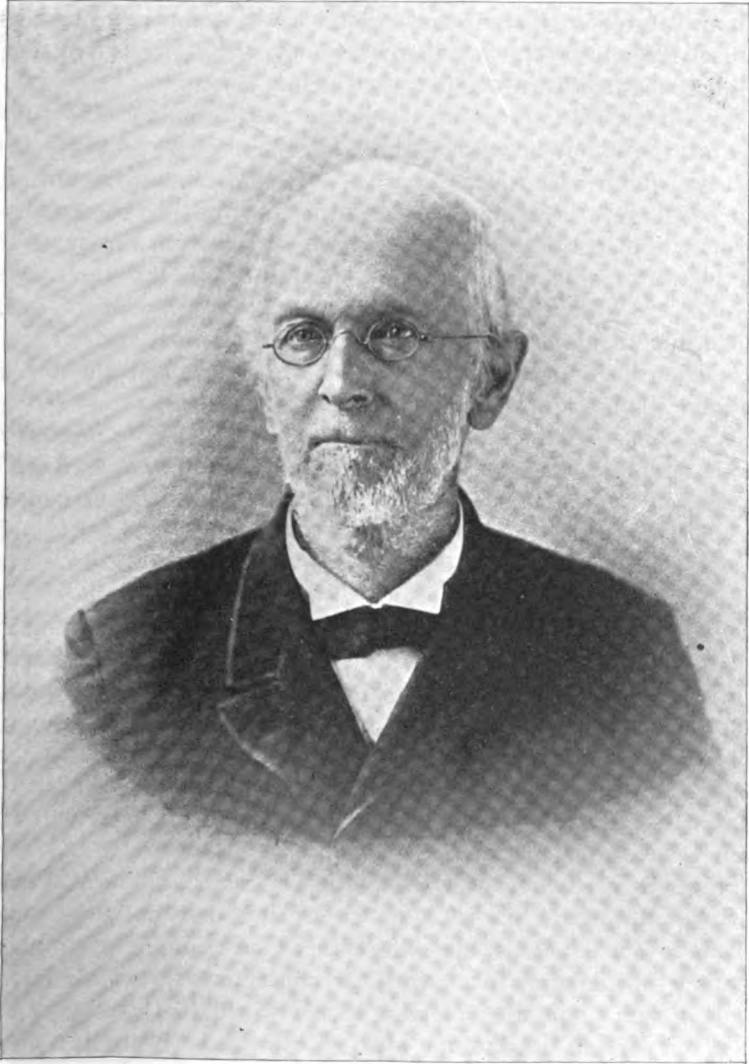
In view of the prodigious force and conceded pre-eminence of Dr. Dabney, you may feel that no man can now be mentioned who will not seem dwarfed by comparison with that colossus. But there remains one man whose connection with the Seminary began in the first fifty years and who though not so versatile or so great in creative force, nevertheless bears well the comparison with even him as a teacher. That man was Dr. Thomas E. Peck, who, in 1860, resigned the pastorate of the Central Church, Baltimore, to become Professor of Church History, and who for more than thirty years continued to teach successive classes with a wealth of learning, a saintliness of influence, and a perspicuity and power of statement which have rarely been equalled.

One of his outstanding characteristics was poise. It has been truly said that "his mind was not so massive as Dr. Dabney's, nor so brilliant as Dr. Thornwell's, but was perhaps in the equilibrium of its faculties superior to either."

Another notable feature of his teaching was its seminal quality. A seminary is etymologically a seedery, a place where seed is sown. The thoughts that Dr. Peck gave his pupils had this germinal quality.*

He was a master of condensation and conciseness of statement. His extemporaneous utterances on any subject to which he had

*See sketch of Dr. Peck by the Rev. R. F. Campbell, D. D., in *Union Seminary Magazine*, Vol. IX, pp. 298-301.



THOMAS E. PECK.

given consideration could be printed without revision. He was a man of golden thought and crystal word, exact, reliable, absolutely exempt from any disposition to strain after novelties, solid, straightforward, candid, convincing.

As a preacher he was more weighty than popular. He told us once that when he was just entering the ministry he visited a certain church with a view to a call. He did the best he could, but on his return home he received a letter from the session informing him politely but plainly that they had no further use for his services and telling him that the trouble was *there was too much ball for the powder*. By the way, he was fond of fun. His ordinary manner in social life was quiet, gentle, even grave, deepening at times almost to melancholy, yet rent and shattered at intervals by veritable earthquakes of laughter.

With all his ability and all his learning he was a singularly modest man, and possessed that rarest and most distinctive of the Christian graces—genuine humility. The hundreds of young men who sat at his feet felt the power of his child-like faith and his Christ-like character, and were the stronger to proclaim what they learned from his lips because of the influence of that which they had learned from his life. When God called him home it fell to my lot to make the address at his funeral and what I said then I say now, that while his views of God's spotless holiness and of his own deep sinfulness were such that he could only think of himself as the chief of sinners (and he actually called himself that in his last will and testament), yet he came as near to being a *holy man* in his character and life as any other man I have ever known.

Hoge, Rice, Baxter, Wilson, Sampson, Smith, Dabney, Peck—these and others like these of whom time does not now permit us to speak are the men who under God stamped upon this Seminary in its first fifty years the characteristics which have made it such a boundless blessing to the world, its thorough and solid scholarship, its Pauline ideal of ministerial character and attainments, its staunch adherence to the great doctrines of the Reformed Faith, its practical efficiency, its high average of pulpit talent and preaching power, its humble dependence upon God, its intelligent and steady zeal for missions—for it must be

remembered that its society of missionary inquiry was organized as early as 1818, that this one Seminary has trained a full half of all the ordained missionaries that our branch of the Church has sent to foreign lands; that in proportion to the number of its students it outranks every other seminary in America in the quantity of mission work done in its vicinity and in its per capita contributions to missions.

Surely we may thank God from our hearts today for the gift to this institution of the great and good men who in the first half century of its existence wrought into its very fibre the principles and ideals which have given it its distinguished place and its large efficiency among the Christian forces of the world.

They began in a small way. Jacob said to God at Peniel: "With my staff I passed over this Jordan; and now I am become two bands." Moses Hoge started with two or three students. Today the enrollment is one hundred and seven. But this could not have been without the labors of the fathers from Hoge and Rice to Dabney and Peck. Let us then thank God for these master builders and let us remember that our heritage "is a summons as well as a legacy," and that we can best honor their memory by emulating their virtues—and so may God continue to make the institution to which they gave their toils and tears and prayers a fountain of blessing to the church and the world.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.